# The European Harvest Field

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**FOR CHRISTIAN ONENESS AND EVANGELIZATION**

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## THE DIVINE CALL FOR HELP

"Come over into Macedonia, and help us" *(Acts 16:9)*.

By Divine intervention, the Apostle and his co-laborers were not allowed to turn hither or thither, though they were minded to do so and had attempted it. The record says, "And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not" *(Acts 16:6,7, A.S.V.)*. The Divine intervention must have put them into a state of uncertainty and perplexity. What to do next was undoubtedly the great and uppermost question.

But God always brings the assurance of the right way to move, to those who are really in His hands and ready for Divine guidance. The Apostle might have disregarded the Lord's protests and gone to Asia and preached the Word there, or he might have gone to Bithynia and preached there, as he had been minded to do. But he gave heed to the protests of the Lord, for he was consecrated and devoted to Him, and so was willing to journey on in faith, although the path to him was shrouded with dim uncertainty.

**Guidance as to place came at last.** "And passing by Mysia, they came to Troas. And a vision appeared to Paul in the night. There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia and help us" *(vss. 8, 9)*. A man of Macedonia called for help, and the Apostle knew that when a soul called for help, it realized its needy condition. By the vision and the call for help, Paul was assured that God had called him to preach the Gospel in Macedonia as the record clearly states. "And after he had seen the vision immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them" *(vs. 10)*. There was no doubt nor uncertainty about the Lord's call to preach the Gospel in Macedonia.

**The conclusion that they were to preach the Gospel in Macedonia was reached by weighing the particulars in the matter.** The Divine protests and interventions were considered in the light of the call for help, and thus the conclusion was reached that the call for help was the call of the Lord to preach the Gospel in the place from whence the call issued. Here we have a most significant thought. The call for help was an appeal to that in Paul which is always the true motive power in service for the Lord, that is, love. The constraining force to service, toil, sacrifice, obedience, suffering and endurance in the heart and life of Paul was the love of Christ. He himself says, "For the love of Christ constraineth us" *(II Cor. 5:14)*. The appeal for help appealed to the love in the heart of Paul, and by it he was led to know the guidance of the Lord.

**This beautiful incident affords a significant illustration of a Divine call to service.** It will be noted that every other field was closed up to the Apostle and then the need of others was made known to him. Herein lay the assurance of the Lord's way and will for him. In it he knew the Lord's call to service for Him. How beautiful and how significant! The same constitutes a call to service for the Lord to-day. When every other door is closed and the need of some spiritual service is made known, we may be certain that the Lord is calling us to that service. Such a providential call will appeal to the love in our hearts as God's people, if we are living in fellowship with Him, and thus we are led to know the Lord's way and will for us.

We may however not look for a similar vision as Paul had. We may not see the man and still see the need of those in darkness. Visions and dreams are not safe things to go by, now that we have a complete Divine Revelation in the sacred Scriptures. The believer is to walk by faith and not by sight *(II Cor. 5:7)*. It is not safe to go by feeling and mere impressions, neither by visions and dreams. Neither do we need them nor do we need to go by them in order to know the will of the Lord. We have God's written Word and the indwelling Holy Spirit to lead and direct us, and thus all needed guidance is assured and guaranteed. The believer who walks in fellowship with His Lord by the energy of the Holy Spirit and according to the revelation of the written Word, will be made conscious of the Lord's will concerning his life and service. He may at times be called upon to hold still for a while and to trustfully wait upon the Lord in order to be made fully conscious of His will, but certain and unfailing guidance will be given him in due time. Yes, the believer who is consecrated and devoted to the Lord is definitely led by Him, whether it be by intervention or by direct and clear open doors to service for Him.

But apart from visions and dreams the call of those in darkness and need is just as clear to those of the Lord's own whose ears are trained to hear it, as was the call of the man of Macedonia to the Apostle Paul. How the masses are sighing, yearning and calling for help from the remotest parts of the earth! How the oppressed, suffering, sin-stricken and dying of Central and Eastern Europe are calling for help! They need the Gospel. They need to hear about Christ and His power to save and deliver from sin. They need to know about the Blood that was shed on Calvary for their redemption and forgiveness. Apart from this their real need cannot be met. And we who are saved by the grace of God are responsible to bring them this knowledge, and furthermore, we should be moved to bring them the Good News of salvation through and in Christ.

**The sobbing of the thousands who are distressed, hungry and in need of help, as it is voiced through those who labor among them and in their behalf, sounds in the ears of those who are in fellowship with the Lord as they learn of the appeal.** Yea, their sobs are cries. Do you not hear them? Do they not move your heart? Shall we not seek, by the Lord's help, to measure something of their darkness, something of their black misery, something of their despair! **Oh, think of their deep and appalling need!** Yes, beloved, they are in dense darkness, their sufferings, despair and need are ocean-depths; and, I want you, in the name of our common Lord and Master, to think about them earnestly. I want you to look at them, until they appall you, until they move your heart, until they impress you so heavily that you

*(Please turn to page 9.)*

# THE EUROPEAN HARVEST FIELD

**Succeeding The Russian Harvest Field**

**Devoted to Evangelization, Bible Distribution and Relief Work in Europe**

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 809 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary ..... Associate Editor

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1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

## GENERAL INFORMATION

### THE NEED OF CLOTHING

Even though the hard winter months are about passed, the need of clothing has not passed with it. The need is still imperative, and they look to us to supply it. Therefore we ask our readers to pray about the matter, and if the Lord lays upon your heart to send good second-hand clothing, shoes or canned goods that can be shipped abroad, to send it on. It will make some of the poor refugees and others very happy and warm. There comes to our mind the appeal which has appeared in a recent number of the Magazine where a poor woman in a stable said, "I do not care for anything else, if I could only be warm". This is most pathetic and should touch our hearts. Let us do what we can to make these poor unfortunate victims of the horrible war and other circumstances warm and happy.

Any one desiring to send clothing for relief among these people, please send it to

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### THE GROWTH OF THE MAGAZINE LIST

We are very glad to report that the subscription list of the "European Harvest Field" has jumped 156 during the month of February. It is very encouraging to see the general interest taken in the work all over the United States. We have been particularly encouraged recently by a statement which was made by one of the noted Bible Schools of New York City. They declared that the "European Harvest Field" ranks highest among the many Magazines they have in their reading rooms. We receive many letters telling us of blessings received by reading the inspiring spiritual articles appearing there from month to month.

We heartily welcome the new subscribers to our Magazine family. We trust your fellowship with us may be helpful both to you and us and that you may receive much blessing. We hope you will read every word in it and be gripped by its messages. We ask you to join with us in earnest prayer that God may prosper the work of the various societies represented by the Magazine, and also that He may direct everything that is written therein so that nothing may enter, but that which will return glory to Him. We want you all to be prayer-helpers. This is a phase of the work in which all God's people can have a share.

### MISSIONARIES IN ONE FIELD REALIZE THE NEED OF THOSE IN OTHER FIELDS

Our hearts have been touched recently when we received a letter with a generous gift from Central America. It is wonderful to know that missionaries in one field of labor should help to support those laboring in other fields. But we shall not say more about this, but will pass on to the readers the letter received, and let it speak for itself. We hope it will stir many to thought and action.

"Dear Sir and Brother:

"I take great pleasure in writing you to thank you for sending the paper—"The European Harvest Field" which has brought us in touch directly with the tremendous need of our brethren in Russia and Bulgaria. These needs have been faithfully presented before the throne of Grace and through these prayers, we were animated to present the great necessity to the churches in these places.

"There was a hearty response, and yesterday, the native Christians came together from some seven different places ready with their gifts. When we read the piece Eating grass so may preach the Gospel translated into Spanish, the same was then translated into the Indian dialect by the Indian pastor. Then without waiting for an invitation, the believers pressed forward and laid their offerings, large and small on the pulpit. Two Indian women each brought some twelve pounds of corn in large napkins and laid them on the table of the Lord. One Indian woman raised up her little girl so that she could put her offering on the pulpit.

"Then while we sang hymns of praise to the Lord, the pastor counted the offerings and then announced with great joy that over twelve hundred pesos Guatemala money had been raised which amounts to twenty-one dollars gold.

"I have asked Brother Jones of the Central American Mission to forward this amount to you to be sent at once to Russia. This money is to be used first of all to supply the need of some native pastor or worker with food so that he may have strength to preach the Gospel. If the workers have been supplied with food by the time the money arrives, the same is to be used for the needy children mentioned by Brother Mishkoff.

"We are hoping that the example of the poor believers of Guatemala may animate others in other parts of the world to also give generously so that the needs of the poor of the household of faith may be fully supplied in Russia and Bulgaria. In this way the offering will be multiplied in the hands of the Lord. We have already received a small amount as the beginning of another offering and trust to be able to send more later.

"But our great hope is that as we live not by bread alone, but by every Word of the Lord, that thus the brethren and sisters of Russia may be sustained miraculously even with the scanty provision that they receive until sufficient is provided for them by the Author of every good and perfect gift.

"Our own prayer for you and for ourselves is 'bless us Lord, and make us a blessing'.

"Trusting that you may indeed be blessed exceedingly abundantly above all you have asked or thought, I am

Yours by the grace of God.
H. A. Becker.
*Missionary C. A. M."*

### HAVE YOU RECEIVED YOUR PENTECOST?

The booklet upon this theme, written by Pastor Charles Reitzel, the matter of which has appeared in this magazine in three installments several months past, is now ready for circulation. The price per single copy is **6 cents, postpaid.** Better rates are given for larger quantities. Write Pastor Reitzel about price for larger quantities, and by all means help circulate this timely and helpful booklet. Address,

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# EDITORIAL

**MESSAGES FROM THE WORD BY THE EDITOR**

## DEPENDENCE UPON THE LORD

"Without me ye can do nothing" *(John 15:5)*.

The Lord's people are always dependent upon the Lord, they are cast upon Him for success in Christian living and service. Apart from Him there is no salvation from sin, whether it be from its guilt and judgment, or its power, ways and habits. Apart from Him there is no fruit, neither is there success in the Christian life and service. To whatever part of the history of God's people we turn, we perceive that the way of the Lord is always to bring them into a position of dependence on Himself, the place of conscious and acknowledged weakness. This is the only position and place becoming to God's people, and worthy of the Lord.

The place of conscious weakness and dependence upon the Lord, however, is not the place the flesh loves to hold; it is always opposed to this. To be "as gods", is more congenial to the natural man than to be in the dust; because "the carnal mind is enmity against God". The flesh is ever prone to exalt itself, to parade itself and to boast of its accomplishments. The natural man is ever ready to assert his own strength and to attempt things in his own energy. Indeed, the believer who has learned to ignore his own ambitions and impulses and to look wholly to the Lord for guidance and strength, is far advanced in the Christian life; he has learned the true secret of success.

The place of conscious weakness is the place of spiritual power. The place of utter dependence upon the Lord is the place of spiritual strength, fruitfulness, success and victory. He who lives most dependent upon the Lord, finds himself most independent of men; for he knows that the Lord is his helper, and he will not fear what man shall do unto him. Beloved, let us be willing that the Lord should teach us more fully our dependence upon Himself.

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## CONSECRATED LIVING

"For to me to live is Christ" *(Phil. 1:21)*.

This was a great confession, the expression of a man who was wholly devoted to the Lord. Paul not only believed in Christ for salvation, but he was also consecrated to Christ for holy living and spiritual service. He gave the Lord the rightful place in his life and gave Himself entirely to the Lord. In other words, Paul was fully consecrated to the Lord and the Lord sanctified (set apart) him for His service and glory.

It should be remembered that no Christian life is complete apart from the offering of self, spirit, soul, and body, in absolute devotedness to Christ and His service, to be used by Him as He desires. Consecration is more than attending services, hearing the Word preached and giving a bit of our means to help the good cause along. It is more than wrapping one's self in a holy sanctuary, offering prayer and being animated by pious feelings, and then going forth to live as we like and think best. Beloved, it is needful that we reflect upon this thought and understand perfectly what consecration to the Lord means and is.

Consecration to the Lord means and is the dedication of one's self and life, in its whole flow, with all its powers and energies, to God's service and for His glory. Another has aptly said: "Consecration is, going out into the world where God Almighty is, and using every power for His glory". Yes, beloved, consecration to the Lord is to be devoted to Him, spirit, soul, and body, with all that we are and have and to live for Him and Him alone, all the time, and everywhere. Our time, our talents, our strength, our means, and all we are and have is His, held for Him, to be used by Him. Consecration is one lifelong offering of all our physical, intellectual, and moral powers, all we are and have to the service of the Lord Jesus Christ, so that we can say with the Apostle, "For to me to live is Christ". Dear fellow-believer, let me beseech you in the Name of the Lord and for the salvation of lost souls, to yield your whole life to Him who redeemed you by His Blood, and whose you are by reason of redemption and the indwelling of the Holy Spirit.

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## BELIEVING AND KNOWING THE TRUTH

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe" *(I Thess. 2:13)*.

The Thessalonians "received the Word of God" when it was preached unto them. They did not question it, neither did they seek to reason it out and to subject it to their own mental and intellectual processes. Truth is not to be reasoned out, to be intellectually and mentally discerned, neither to be approved by human judgment; it is to be received by simple faith and to be obeyed from the heart. It is in this way that its power to deliver from sin and to transform the life is known and experienced. Paul says in another place: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" *(Rom. 6:17, 18)*. Freedom from the slavery of sin and a new and spiritual service came to the Romans by obeying the Truth from the heart. The power of the Word of Truth can only be known and experienced as we believe it and obey it.

Another has aptly said: "All Truth is a unit. When I begin to question truth in one thing, then I break with God". The truth of the Bible is the Word of God, His own revelation to mankind. Therefore to question truth is to question God; to reject truth is to break with God. God speaks in the Word and demands a hearing that is both reverent and humble.

The Truth demands both hearing and obedience. We ought to obey so much of it as we have found and know. We should obey it just as fast as we find it.

Many excuse themselves for not obeying the Truth they know, by the Truth they do not see and understand. But this is wrong. It is neither reasonable nor honest. Then too, it is very dangerous and fatal. Those who do not obey the Truth they see and know, will soon see and know a whole lot less of Truth.

The believer is held responsible for what Truth he knows and sees, to obey and practice it. And nothing can be safer and bring more and greater blessing than obedience to what he sees and knows. It is the sure way to learn more and to see deeper into the mysteries of God. And, to be sure, no one is excused neither excusable for not obeying what he knows, because of what he doesn't know.

In the first chapter of the Roman Epistle we have a very solemn lesson. It is because men when they knew God glorified Him not as God neither gave thanks, but they "became vain in their reasonings and their senseless heart was darkened, professing themselves to be wise, they became fools. For this God gave them up to ever-increasing vileness and sin" *(Rom. 1:21-27, R.V.)*. Let us lay this to heart and fear God. The truth of this solemn statement is demonstrated before our eyes in these days of apostasy. Because men in their boasted wisdom and learning are questioning the Word of God and are glorifying themselves, they are going over to the utmost folly and the professing church and the world are filled with lawlessness and indescribable wickedness. Let us beware of disobedience to God's Word. Let us believe and obey the Truth.

# Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

## FROM THE FOGS OF MODERNISM TO THE SUNLIGHT OF CALVARY

By F. Spencer Johnson, *Boscombe, Eng.*

**Saved and starved. Rescued and Restored. WHAT caused me to tell THE STORY**

"Let him know, that he which converteth the sinner from the error of his way shall **save a soul from death**, and shall hide a multitude of sins" *(James 5:20)*.

Suppose you had been rescued from drowning, and mercifully dragged out of the swift flowing Niagara River! In your quiet moments you would feel grateful to whoever had flung out the rope at which you clutched and gripped as only a drowning man can grip.

Years afterwards a letter reaches you. It is from the friend who flung out the rope. What memories! What gratitude would fill your heart as you would hasten to reply! How he would treasure your grateful words, and thankful spirit!

Recently I received a letter from across the Atlantic. The writer, Mr. W. H. Morris, formerly the General Secretary of the Y. M. C. A. at Baltimore, Md., now retired, was the one who threw out "the life-line" to me when I was a self-satisfied pleasure-loving young man, traveling up and down the great United States of America.

I was too proud to lay hold of his rope. Others had also tried and failed. Somehow, I pretended to glory in my persistent obstinacy. Then a city merchant came along at night time—Mr. David Glass. He adopted the "fishing line" Method. He used the bait that had caught others. I refused to let him see that his bait was effective. However, when I had succeeded in turning my back upon him, I lifted my eyes towards "The Light". Miraculously I was fished out of the swift-running current of sin.

How it happened, God only knows. You must read the story, and thank God for the holy persistency of a noble character like David Glass, who was a happy "fisher of men". While he is my spiritual father, I always look upon Mr. Morris as a kind of spiritual uncle. His interesting letter is all in the story.

What took place before these brave fishermen saved this soul from death needs much space to relate. Sensation upon sensation; battle upon battle, until the victory was won.

### A SAD TALE TO RELATE

Then, sad indeed to relate, is the wandering of the young convert into the alluring side-tracks of Modernism. Startling indeed are some of the facts. They are more thrilling than a popular novel. **"Truth is stranger than fiction".**

Sorely tempted at times to return to my former profession of Society-Entertainer and Comedian; wondering again and again whether the religious life was truly worth while after all. What could it all mean? Little did I dream that God would one day bring me out of this dark modernistic cavern of false hope and use me in partnership with one of the most Godly men that ever lived, to win souls; and to crown our efforts with thousands of precious lives brought out of darkness into His marvelous light.

Although I have lectured and preached hundreds of times about God's merciful dealings with me, but I have never told the account of the deliverance from "The Fogs of Modernism to the Sunlight of Calvary".

There is a time when God speaks and says "Do it Now". To resist that Voice would be to grieve the Holy Spirit and that I will never do, God helping me.

### A WORD ABOUT MONEY

I have never accepted any money which has been derived from telling the story of my conversion. It was always too sacred to touch for my own pocket. Large sums have been brought in, but it has been a joy to put it all to Mission Work. "The laborer is worthy of his hire", and God has always supplied my need. I have never saved any money yet. Some say I'm a fool. Perhaps I am—I hope so, "for Christ's sake".

### I MUST HAVE MONEY FOR GOD'S WORK

I will not beg, so I will ask publishers not to borrow my story, but to give me time to get it into book form, well illustrated.

My heart is so terribly burdened with the needs of Russia, Poland, and the Jews, and the whole of Europe, that I am bold to ask every true believer in the pure Gospel of the Cross of our Lord, to stand with me in prayer.

Pray that Ten thousand dollars may be realized from the sale of my little story. It is a message that will interest a multitude of young people who are sitting on the fence. "They need the Truth".

The Story will be Internationally Copyrighted.

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## THE BOOK OF REVELATION

Edward Drew, *Pastor, Madison Ave. Baptist Church, Paterson, N. J.*

STUDY NUMBER 11, CHAPTER 12

We must remember the setting of this chapter to get the importance of it. In 10:7 we are told that when the seventh trumpet should sound the mystery of God should be finished, and in 11:15, when that trumpet is sounded the announcement is made that the kingdoms of the world are to become the Kingdom of Christ. Now we know that Satan is the present ruler of the world, for three times Jesus called Satan "the prince of this world". And we know that Satan reigns from the heavens where he holds principalities in his power *(Eph. 6:12)*. We are not surprised then, that the first event necessary for Christ to take over the kingdoms of the earth is the casting down of Satan from the heavenlies, and so that is the great event recorded in chapter 12.

### The Woman

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered" *(Rev. 12:1, 2)*.

The word "wonder" in verses 1 and 3 ought to be translated "sign". And that will remind us that interpretation is needed.

The first character in the chapter is a woman, clothed with the sun, the moon under her feet and upon her head a crown of twelve stars. Whenever in Scripture detailed description is given, and we are distinctly told that interpretation is needed, some other part of Scripture will give the key. And it is so in this case. In Genesis 37:9, 10, we have the dream of Joseph, where he saw the sun and the moon and the stars, and we are distinctly told it is Jacob and his twelve sons from whom the nation of Israel sprang. The woman then is Israel. This interpretation is strengthened by verse 14 of Revelation 12, where the woman is given the wings of a great eagle. Will the reader please turn to Exodus 19:4 and Deuteronomy 32:11, where God twice says He carried Israel on the wings of an eagle?

This will be sufficient, for the rest of the chapter will strengthen this interpretation. Let me beseech the reader to turn away from all fanciful teachings here, for every new and false cult seems to claim some fulfillment in this chapter. But all is clear sailing if we stay in the Scriptures.

### The Red Dragon

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born" *(Rev. 12:3, 4)*.

The next "sign" according to verses 3 and 4 is a great red dragon. I do not believe there will be any difference of opinion about interpretation here. I would ask the reader, however, to take his Bible and make a thorough study of Satan. It was in the mind of the writer to give a separate paper to this and he did so for his own congregation, but any good concordance will be sufficient to give the reader a comprehensive view of that great fallen being, who is the arch-enemy of the human race, and a rebel against God. Perhaps if you faithfully read all that God tells about Satan, you will be able to say what Paul said in II Corinthians 2:11, "We are not ignorant of his devices". I read in a sermon the other day that Satan sometimes takes the form of an angel of light. That is not true. Let us be careful. We read in II

Corinthians 11:14, that he is transformed into an angel of light, not only sometimes. He has chosen that form for this age, and thus many are deceived. And his ministers are ministers of righteousness. His ministers are preaching human righteousness and they are passing for ministers of God. God's ministers are preaching the righteousness of God by faith in Christ. Let the reader thoroughly master this great subject.

### The Man Child

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days" *(Rev. 12:5, 6)*.

In the interpretation here I think also there should be no difference of opinion. There is only One Being in the universe who is destined to rule all nations with a rod of iron. In the 2d Psalm this Being is said to be the Son *(Ps. 2:9)*, and in Revelation 19 this One who is to rule all nations with a rod of iron comes forth, and He is called "King of kings, and Lord of lords". It is objected that this would take us back to the ascension of Christ, but I see no difficulty in that. Of course, it passes over entirely the long period of Church history, but then this present period is always a mystery period when God is dealing with Israel. There are some expositors also who believe that this is Christ, but believe that the Church is included and is part of the Man-child, for the Church is the Body of Christ. Personally I do not see the need of this, but herein is a great and blessed truth, that whenever we learn anything about Christ, we can claim it for ourselves, for we are a part of Him forever more.

### The Archangel

Just a few words about Michael the Archangel, to whom is given the great undertaking of the casting out of Satan from the heavens. Michael is the only being in the Bible called an archangel. He appears about six times in Scripture and each time he is fighting. Gabriel appears about the same number of times and he is always carrying a message, and is never called an Archangel. He is the Lord's messenger, but Michael is the warrior. According to Daniel 12:1, he is appointed to protect the nation of Israel.

### War in Heaven

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast with him" *(Rev. 12:7-9)*.

We come now to the great event of Satan being cast out of the heavenlies. This will not impress the reader unless he has firmly fixed in his mind the great fact that in the great spaces surrounding this earth, Satan and his principalities and powers of darkness are firmly entrenched. We read in Matthew 24:27-29, that "the powers of heaven shall be shaken". We are accustomed to think that this refers to the falling of the stars. But the writer firmly believes that it refers to the powers of darkness. How firmly rooted in this world is England as a nation! What tremendous power it would take to root out such a kingdom and cast it out of the world! This would be as nothing compared with the job given over to Michael, to root up the mighty kingdom of Satan and cast him and his great armies down to the earth. Yet Michael accomplishes the feat, and Satan is cast down, and his place is found no more in the heavens.

### Joy in Heaven

"And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" *(Rev. 12:10)*.

This great event of Satan being cast out causes great joy in Heaven. In Heaven they see and understand the significance of such an event as we cannot. But we can be sure that whatever causes such a song in Heaven as we have recorded in verse 10 of our chapter, is of great importance. The will of God has not been done on earth because of this malignant power that has been in the heavens. Satan has been there as the prince of this world and as the accuser of the brethren. Now has come salvation for the heavenly places are cleared at last of sin and Satan, and the Kingdom of God and the power of Christ is about to be known among the nations. Heaven understands and sings for joy.

### Blood and Testimony

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" *(Rev. 12:11)*.

Here is a word for every saint that would know how to overcome. Satan is powerless before these two things. When a saint does wrong we have no doubt the devil makes much ado about it, but our appeal to the Blood closes his mouth, and our testimony to the Blood utterly defeats him. It is not altogether fanciful that a certain great evangelist claims to "put the devil on the run". Turn to James 4:7 and you will find that Satan actually flees from those who dare to resist him. But we must know how to resist. The devil cares nothing for big meetings and great conventions, etc., for in most of them he is successful in getting some of his preachers of human righteousness on the program, but where a single soul stands out for Christ with a testimony for the Blood, Satan is so far defeated.

### Woe to Earth

"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth" *(Rev. 12:12-16)*.

Heaven is glad, for deliverance has come, and the accuser of the brethren is gone, but woe to the earth for he still has his power and knows that his time is short. Satan is in a rage at his defeat and the earth must suffer. This world once made a choice and must reap the result of its folly. Christ is in Heaven because He was not wanted on the earth. God will let the world know what it did when it made choice against Christ. Satan is permitted to be on earth, and his power is not taken from him. Then will be the most terrible time of all history. Satan's rage is directed against Israel for she brought forth the man child through whom his fall has come, so this will be "the time of Jacob's trouble" *(Jer. 30:7)*. It will also be the worst time the world has ever had, "for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" *(Matt. 24:20)*.

### The Remnant

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ" *(Rev. 12:17)*.

Finally the nation of Israel is safe from the rage of Satan, but the remnant of Israel for some reason is left exposed. They have the testimony of Christ, have found Him to be the Messiah, and Satan's final rage is against them. He had cast out a flood to engulf the woman, and while we do not know what that was, we know it failed. He will be equally unsuccessful against the remnant for they are sealed and safe *(Rev. 7:3)*.

### Red

It is of some importance that Satan here is called the great **"red"** dragon. "We are living in the day of the rising tide of color, and that color is red. The Russian hordes are called 'reds'. We are reading every day of 'the great red peril'. Everything in the Book of Revelation connected with the antichrist is red. The beast himself is 'scarlet colored'. The woman that rides the beast is 'the scarlet woman' *(Rev. 17:3, 4)*. Behind the Red Antichrist, the Red Religion, and the Red World, is this monster, The Great Red Dragon. Sin is red, and blood is red, for Satan is a murderer. Red Russia has had 1,700,000 murders in five short years. What will it be when the great red incarnation himself actually stalks through this great Red World? Woe! Woe! Woe"!—*("Watch and Pray")*.

## THREE THINGS ABOUT GRACE

By Chas. F. Reitzel, *Pastor, Author and Bible Teacher, Altoona, Pa.*

"By the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me" *(I Cor. 15:10)*.

Note the three things that Paul says about Grace in this verse.

### I. "By the Grace of God I am what I am".

See what Paul is doing here. He is telling his experience, and in that experience he is crediting all that he was as a Christian to the Grace of God. To say the least, such an act is rather risky business and requires a considerable amount of holy boldness, especially when uttered by an unfaithful believer, as we shall endeavor to show a little farther on.

It was a common thing for the writer in his younger days to hear the brethren and sisters in the old-fashioned experience meetings quote this statement of Paul as part of their testimony. In those days the experience meeting was more popular among Christians than it is to-day. In fact, the testimony meeting in some places has just about died out. If things continue in the direction in which they are now going the day is just "around the corner" when there will be no more testimony or experience meetings. If the Lord tarries a little longer the oncoming generation will have to search for the testimony meeting among the religious antiques in some musty, secluded corner of some ecclesiastical museum. It will be nothing more than a relic of the bygone better days of the church.

Beloved, the next time you get up in testimony meeting and thank God that what you are you are by the Grace of God, be quite sure that what you are is all that you ought to be. In short, what you are should be in full and perfect harmony with every phase and purpose of Grace. Or to bring out the thought more clearly, let us use an extravagant illustration. Think of a crook getting up in meeting and openly ascribing his crookedness to the Grace of God. The mere thought of such a thing is shocking in the extreme. And yet, in a sense, that is what an inconsistent Christian really does when he ascribes everything that he is to God's Grace. To say the least, such an act is a libel on Grace. So before telling what a wonderful product we are of Grace it might be well for us first to stop and consider and see if our lives really corresponded with the kind of persons that Grace produces.

We must be very careful when in a public meeting we set ourselves up as the fruit of Grace, for there might be some one in the same room who is familiar with his Bible and who knows something of the kind of persons that Grace produces. So all the while we are testifying of the fine specimen we are of Grace, the mind of the other person is turning to Titus 2:12, in which verse we have the things that Grace teaches to those to whom salvation has been brought. And while the man who knows his Bible may not say it to us openly while we are giving our testimony, yet he may say something like this to the man sitting next to him in the meeting: "Did you hear what that fellow just said? He said, 'What I am I am by the Grace of God'". And then holding his open Bible before the man next to him in the pew, and at the same time placing his finger on Titus 2:12, as much as to say, "Look at that, will you? See what kind of persons Grace makes. Grace teaches us the art of 'denying worldly lusts', and yet that fellow who is now speaking is a regular fiend for the movies and the dance. Think of his brazen audacity in referring to himself as an expression of Grace, when all the while the school of Grace to which he professes to belong, teaches him the very opposite of what he is and does"?

The trouble with most of us is that what we are does not correspond with what we say we are; and, furthermore, what we are speaks so loudly that peaple can scarcely hear what we say we are. The only Bible that most folk read is the life of the Christian, and some one has said, that the Christian is either a Bible or a libel.

But Grace teaches us more than "denying ungodliness and worldly lusts". It teaches us to "live soberly", that is, live becomingly in respect to self; and "righteously", that is, live justly and honestly in our relation with our fellowmen; and "godly", that is, give the Lord His dues by owning His claims to our life and service.

The sad part with so many saints is that they go to Titus 2:11—"The grace of God that bringeth salvation hath appeared to all men"—and they fairly throw their hats up into the air and cry, "That's it, that's it. Thank God for Grace, and that it came to me and that I received it, and now I am saved and never can be lost". And when they hear a sermon on Grace they shout Amen and Hallelujah so loudly and so vociferously that they almost get hoarse in the shouting. And do not misunderstand us, Grace is worthy of a shout. But then these same people turn from Titus 2:11 that speaks of salvation by Grace, and from there they jump clear over Titus 2:12 that speaks of the teaching of Grace, and they land over into Titus 2:13 that tells of the "Blessed Hope and the Glorious Appearing of the great God and our Saviour Jesus Christ", and there they give out another shout and another loud Amen. It is true, the hope of a returning Lord is worthy of many shouts. Even the Lord Himself will come with a "shout". But, beloved, the man who shouts at salvation by Grace, and then passes up in absolute silence the teachings of Grace, and then shouts again at the "Grace that is to be brought to us at the appearing of Jesus Christ", such a man's shouts, we fear, are nothing more than that much hot air. To say the least, he is a travesty on the Grace of God.

There is too much sentimental gush these days in hearing the Truth. There is no depth to it. People go up into the air in ecstacy over a message on the fundamentals, but soon come down again to walk in the same old miserable failures of a life of delinquency. It was the shallow, stony ground hearer who in hearing the Word **"immediately"** received it "with **gladness"** *(Mark 4:16)*, but then **"immediately"** he was offended. It was a mere superficial acceptance of the Truth. True Grace is permanent. The fire on God's altar never went out *(Lev. 6:13)*. The trouble with so many is that they have no real joy in the Word—they are only happy, that is, their experience rests in happenings and circumstances and not in the Lord. They seem to lack the true peace of God. The work of Grace in their heart has so little depth to it that the smallest child could wade through it without rubbers and not so much as get its feet wet. Too many people bubble over at the slightest thing that touches their emotions, and that is their misfortune—their overflow is only bubbles and nothing more. The Lord wants something more than froth and bubbles. Christ sought "fruit", not blooms, from the fig tree *(Matt. 21:19)*. The same was true of the householder *(Matt. 21:34)*, as well also as the man who planted the fig tree in his vineyard *(Luke 13:6)*. And it was "fruit", not froth, that Paul desired among the Romans *(Rom. 1:13)*.

This thing of misrepresenting the Grace of God is a serious matter. To blame a man for an evil thing for which he in no sense is responsible is bad enough, but it is much worse to attach evil to the work of Grace. You say, that what you are you are by the Grace of God? but we would like to know what you are. We would prefer to see how well your life corresponds with the work of Grace. What about those 34 inches you gave for a yard? or those 14 ounces you gave for a pound? Do you mean to tell us that such things were the work of Grace? We have not so learned Grace. And do you recall the day the Lord told you to put a check of $50 in the mission offering and you gave only $10? Was that Grace that led you to give the lesser amount? Be very careful as to what you credit to Grace. Furthermore, do you remember the time you took up some filthy gossip that reflected upon the character of one of God's dear saints and do you recall the wide publicity you gave to it, when in your own heart of hearts you knew the thing was not true? Was that act of yours the promptings of Grace? We think not. Beloved, we need to do one of two things, either cease speaking of ourselves as the products of Grace, or else live lives corresponding to that which Grace makes of a man.

### II. "His Grace which was bestowed upon me was not in vain".

This is another strange statement. And what does it mean?

Simply this: That the purpose of God in the bestowal of His Grace upon Paul was fully realized.

And, remember, it was not the Law that Paul says was not in vain, but Grace. The dispensation of Grace, if it is anything at all, is the introduction into the world of a principle far superior to that of the Law. But if the fruits of Grace in the life of the believer are not any greater than the fruits in the life of the man who serves under the Law, then one of two things must be true: Either Grace is not superior to Law, that is, it is not all that is claimed for it, or else the Grace of God has proven vain in our lives. The Law required a tenth. Now if Grace does not lead us to give more than a tenth, then the dispensation of Grace is either a step backward and downward in God's dealings with the race, or else Grace has been bestowed upon us in vain.

But you say, "What has the Grace of God to do with giving"? Very, very much, my brother. In fact, Grace has everything to do with real sacrificial giving. In a sense, the two are the same. Listen! "Brethren, we do you to wit of the **Grace** of God bestowed on the Churches of Macedonia". Now what was it that was bestowed upon the Churches of Macedonia? Let the Word answer. The "Grace of God". And what was this Grace? And in what form did it express itself? It was a Spirit-wrought disposition to give and showed itself in voluntary offerings. And was it bestowed in vain? We will let Paul answer. "In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality". In the matter of giving the "Grace of God" not only led them to go even "beyond their power", but made them "willing of themselves". That is, they needed no coercion to get them to give. They even prayed with "much entreaty" that the disciples would receive their gifts. This is a real instance of what Grace does when it has its way. Beloved, has the "Grace of God" had the same effect on your life? If not, why the failure? What has caused it to be inoperative? Why has the effect of Grace in your life fallen so far below that which was bestowed upon the Churches of Macedonia?

The Law required one day out of seven. Now if Grace does not succeed in getting out of you more time than that, then your loud boasts of the transcendency of Grace over that of the Law, of which we hear you so frequently speak, is nothing more than a lot of soap bubbles, or else Grace has been bestowed upon you in vain.

In the sovereign Grace of God the cities of Bethsaida, Chorazin and Capernaum received favors far superior to those bestowed upon Tyre and Sidon, or even upon wicked old Sodom, and yet upon the highly favored cities there was pronounced a special woe from the lips of the Lord. And why? Simply because special manifestations of Grace demanded special returns, and where such special returns were not forthcoming there was pronounced a special woe. And under Grace special favors are enjoyed, favors greatly superior to those of the dispensation of the Law, and these special favors should bring special returns, but if no such returns are realized, then God's Grace so far as we are concerned has been in vain, and in all such cases the recipient of such favors will either suffer chastisement for his unresponsiveness or else lose his reward, or possibly both. Grace is an extraordinary thing and the Lord has a right to ask and expect something of an extraordinary character in return. The response ought to tally with the favor.

We heard Gipsy Smith once speak on the rich young ruler. He referred to how people cavil at the sweeping demand Christ made of that youthful Hebrew dignitary in asking him to sell all that he had. This was easily explained by the Gipsy Evangelist. "Christ gave up all for the young ruler and He had a right to ask that the ruler give up all for Him". Grace can ask nothing less than this. Reader, has Grace led you to do this much for Him? If not, then Grace, to the extent of your lack, has been in vain.

**III. "I labored more abundantly than they all, yet not I, but the Grace of God which was with me".**

As to service for Christ, Grace always transcends as well as outruns all those who are prompted by any other motive or consideration. Beloved, do you labor "more abundantly than they all"? That is, are the things that you do for the Lord more prolific than those of the man who works in the energy of the flesh? Or, to be more specific, do you excel the man who only works when there are plenty of church "eats"? etc. If not, then Grace as a motive power is not superior to the urging power of the flesh, or else your service is not the result of the Grace of God which you claim is with you. Do you do more for Christ than the Galatianized professor, the man who expects to get to Heaven by the Law? In short, do the beseechings of Grace have more effect upon your service than the threats of the Law have upon the legalist? If not, then Grace is not greater than Law, or else you are not actuated in your doings for Christ by Grace. Again, do you do more for the Lord than the bigoted sectarian, the man who is moved by an impulse that is only prompted by his love for his own particular denomination? Furthermore, does Grace lead you to give larger gifts proportionately to the cause of Christ than does that man who gives only to be seen and praised of men? If not, then something is wrong. In other words, you are not like Paul. The Grace of God which was with Paul caused him to surpass or outstrip everybody—he labored "more abundantly than they all"—no matter what the motive was that prompted others in their activities. Grace as a motive is without a peer in the realm of Christian service. It has no equal. And if Grace does not do as much for us as it did for Paul, then there is something seriously wrong with Grace, or else we are deceived in thinking that we are moved by it. And lastly, do you do more for Christ than the Modernist does for his faith-wrecking propaganda? You ought to if Grace is back of you. If a Modernist, inspired by the liberalistic teaching he receives from his apostate pastor, can give $50 a year for the destruction of the "faith of our fathers", then Grace ought to lead you to give twice or three times that amount for the building up of men in the most holy faith.

Let us illustrate. A father with two sons has two properties. He gives the one property to the one son outright—without a cent of cost and no strings or considerations whatsoever. He makes the second son pay for the other property. Now which of the two sons would likely do the more for the father? The first, of course. If he did not he would be a colossal ingrate. Reader, do you see yourself in this picture? Do you say that you are going to Heaven by Grace, while the other fellow says that he must do something to be saved? And yet you seem to do no more for the Lord than your legalistic friend. Shall we say that you are a colossal ingrate?

The story of Christ in the house of Simon is to the point on this subject. While in the house of Simon, a poor sinful woman of the street entered and stood behind Jesus at His feet weeping, and began to wash His feet with her tears and wipe them with the hairs of her head, and kissed His feet and anointed them with ointment. It would be an almost impossible thing for the sisters of to-day to wipe the feet of the Lord with the tresses of their head since they have exchanged their "crown of glory" for a thing of "shame". But coming to our story, the act of the woman riled Simon, and he said within himself, "This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him; for she is a sinner". Jesus read his thoughts and said, "Simon, I have somewhat to say unto thee". And Simon said, "Master, say on". And Jesus then gave this little parable. "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most"? Simon said, "I suppose that he, to whom he forgave most". Jesus answered, "Thou hast rightly judged". And turning to the woman He said unto Simon by way of application, "Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet; but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss, but this woman since the time I came in hath not ceased to kiss My feet. My head with oil thou didst not anoint, but this woman hath anointed My feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little". In other words,

Simon was the fifty pence debtor, while the poor woman was insolvent to the extent of five hundred pence. And this accounts for the superior devotion of the woman over and above that shown by Simon. Big expressions of Grace bring big returns and little Grace brings little returns.

Beloved, don't talk about enjoying a five hundred pence amount of Grace and then give back to Christ a fifty pence amount of service. A five hundred pence bestowal of Grace will produce a five hundred pence expression of Christian service. And when we give a fifty pence service it is evident that we only know a fifty pence Grace, notwithstanding our great boasts to the contrary. From his writings it would seem that Paul knew more about Grace than any other, and he proved it by laboring "more abundantly than they all". There is a parity, a correspondence, between the degree of our knowledge of Grace and the quantity of the work we do for Christ. So if you desire to ascertain how much a man knows about Grace, don't ask the man about it, just measure the amount of his service. The service he gives back to his Lord is the best criterion by which to judge the amount of Grace he received from the Lord.

And see, Paul gave Grace a clear track, so that it might manifest itself to its fullest and that without a single hindrance. In the preceding verse he says, "I am the least of the Apostles". He counted himself to be nothing so that Grace might be everything. In fact, Grace refuses to function when human merit or human effort steps in. It declines to share its glory with another. "If by Grace, then is it no more works; otherwise Grace is no more Grace". Paul speaks of laboring, it is true, but immediately adds, "Yet **not I**, but the **Grace of God** which was with me". Grace even prefers to take the "things which are not, to bring to nought things that are; that no flesh should glory in His presence".

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## THE TRUE A.B.C. OF THE GOSPEL

### "The Blood Is the Token"

By Mrs. Spencer Johnson, *Editor "Life and Liberty", Bournemouth, England*

"Ye are come to Jesus, the mediator of the new covenant, and to the blood of sprinkling" *(Heb. 12:24)*.

How the Lord seems to bring us again and again in this verse to the simple A.B.C. of the Gospel—"Ye are come to Jesus".

We can only know "God in the Face of Jesus Christ", and all the blessings and privileges of God's children are theirs only as they come to "Jesus the Mediator". May we get a clearer vision of the Mediatorial work of Jesus Christ, what He **has** done, and what He is willing and waiting to do for us more and more, as the Day draws nearer. "Ye are come". Think what it means! See the "Mediator" to-day at the Right Hand of God, interceding for us. "He ever liveth to make intercession for us". The One, who, because He has taken our sins, and has carried them to the tree, brings us through that Rent Veil, back into the presence of the Father.

There are three Schools of thought to-day:—

1. **The School of a Bloodless Gospel** in which we are taught to imitate the life of Jesus. To plead the Precious Blood of Jesus, and His sacrifice for us, is looked upon as something to do with the old heathen rites, and is despised. This is truly not a Gospel, it is no "glad tidings", for it is an impossibility to imitate the Lord Jesus Christ unless we have come to Him through His outpoured Blood, and it is only through the aid of the Holy Spirit that we can be changed into the Image of Him who has saved us *(II Cor. 3:18)*.

2. **The School of Thought Which Seeks to Use the Actual Word "Blood" in a senseless repetition as a sort of mascot,** to bring down wonderful experiences and blessings in a great measure disassociating the Blood from the Lord Jesus Christ to whom it belonged. It goes to exactly the opposite extreme.

3. **The School of Thought Which Extols Him Who Shed His Blood and Who, as God, Laid Down His Life That We Might Live Again.** This is the one I trust, in which all who read these words belong.

It is Calvary's Mighty Victor that we worship, and His precious Blood has paved the way into "the Holy of Holies" where we can live and serve Him in the Father's presence.

**It is the Blood that is the power to loose us and to keep us cleansed.** We have "peace through the Blood of the Cross". We cannot work for this Peace. We receive it as God's own Gift to us. All the mountain of sin that was upon us has been taken away. He has brought Redemption, and cleansing to the uttermost through the Blood of His Cross.

There is no need to go on in sin; no need to have dark spots on our hearts because "the Blood of Jesus Christ cleanseth us from all sin". Then too, for those who have received this Redemption, **the Blood of Jesus Christ gives them the right of way and access into the Heavenly places.** "Having therefore, brethren, boldness to enter into the "Holiest by the Blood of Jesus, let us draw near" *(Heb. 10:19-22)*.

**No longer need we know God "afar off".** We have been reconciled to Him through the Blood and have been brought back to God. We sometimes sing that beautiful hymn—

"Nothing between, Lord, nothing between".

Do we know this in actual experience? We have, through Calvary's Sacrifice liberty to enter into the very Heart of God, there to dwell for ever more.

**Then there is Victory.** "They overcame Him by the Blood of the Lamb, and by the word of their testimony". The Blood of the Lamb speaks of triumph. We say: "Calvary must Triumph". What do we mean by these words? Just this, call it what we will, —Calvary: "His Finished work", "Redemption", "The Cross", or "The Blood of Jesus Christ", this wondrous and Divine Salvation separates us from sin; it gives us power to "possess our possessions"; it enables us to live "far above all", in union with Him on the Throne; all on the ground of His "Finished work". No more sin and condemnation *(Rom. 8:1)*. No more burdens and cares to carry, but we have the right to be joyous, peaceful and satisfied, because of all that He has done for us on Calvary's tree.

The Cross of Jesus Christ comes between us and all the old life that would drag us down; and it brings us into a place where we can live in the power of His Life, as "Risen with Christ", and knowing His overcoming power all the day long. Victory over sin, temper, worry, evil thoughts; we can be "more than conquerors through Him that loved us".

And Jesus, the "Mediator", the "Intercessor", the "Great High Priest", is yonder pleading for us, that we may not receive the Truth mentally only, but that we may, by faith, take what He is offering to us—a full, perfect and complete Salvation. "Ye are come to Jesus * * * * and to the Blood of sprinkling".

In the 12th chapter of Exodus, we have a most wonderful illustration of the delivering power of the Blood.

First, Let Us See Who These People Were Who Were Thus to Prove God's Power to Redeem. Three hundred years before, God had made a promise, and had told Abraham that "his seed should possess as their own, the land he was then in", but prior to that, there should be a time of trial and of proving them in Egypt. In Joseph's life-time they had been brought into the land of Goshen, close to the headquarters of supply, and they were made much of. "But there arose another king who knew not Joseph", and we know the anguish and cruel bondage to which they were subjected. They were practically made into slaves. They were lashed, beaten down, driven until life itself was almost despaired of. And then, in process of time, their sighs and groans came up to God, and He heard, and delivered them.

During this time He had been preparing Moses alone in the desert, where he was tending sheep, which, to an Egyptian trained mind, was looked upon as a menial and abominable task *(Gen. 46:34)*, but to be the Divinely equipped leader, his natural tendencies, likes, and dislikes, had to be dealt with.

Through loneliness and quiet fellowship with God, he received

a power that he wielded over those millions of souls. The influence of this one man, indwelt by God, was so marvellous that his message was respected and believed. Moses inspired them with faith in a faithful God, and this spread all through the hosts of Israel. But there were certain conditions laid down by God for the manifestation of the Divine deliverance.

SECOND, THERE WAS THE SLAIN LAMB *(Exod. 12:4)*. "If the household be too little for the lamb, let him and his neighbor next unto him, take it". Notice, there was no question of the lamb being too small. Jesus "the Lamb slain from the foundation of the world", is enough for every need, and for every emergency.

THIRD, THE BLOOD WAS TO BE SPRINKLED ON THE DOOR POSTS, and on the lintels; the blood of the lamb was poured into the basin and sprinkled, by means of the hyssop, (a common little weed, like our stinging nettle that grew anywhere). The blood was a visible sign to all, everyone could see it. Can we not picture the mother with the little one in her arms, watching the father as he sprinkled the blood? We can imagine that the children would be saying: "Mother, are you sure it is all right"? And the reply would be: "Well my boy, look at the blood-marks on the door-posts, that is God's sign. He has said, 'When I see the blood, I will pass over you' ".

At midnight the angel of death walked through the land, stopping at every house. He stops at a house where there is no blood mark, and his deadly work commences. A cry is heard from a broken-hearted mother for the eldest son is lying dead. The angel passes on, again and again in his walk through the land of Egypt, a wailing cry is heard. Then he comes to another door, and there is the blood sprinkled on the posts and on the lintels, but that house is safe, and the happy family within is safe, sheltered and secure **because of the blood-marks.**

Israel had sinned and had forgotten God, but He was faithful, and there was His promise made over 300 years before, and in order to fulfil that promise, He gave them the "Blood passport", and in that shed blood shone out the Divine reconciliation in anticipation of that greater sacrifice that was yet to come. "The Blood was the token" *(vs. 13)*.

And to-day, have we not come to a time when that "Blood-token" is as vital as during that wonderful night when Israel's safety depended on it? Is not the Blood of the Lamb a mighty delivering and loosing power, when used in simple faith in the Name of Jesus Christ? "The Blood and the Rent Veil" give us two distinct sides of the Truth of Redemption. The former speaks of cleansing and protection, while the "Rent Veil" tells of the glorious "Finished" work accomplished for us, and gives to us access into the holiest of all where we can rule and prevail in prayer, in union with our Great High Priest.

May God the Holy Spirit teach His followers how to shelter under the mighty power of His Blood, and to know the full, perfect and complete Salvation which is ours, through its efficacy.

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## C. H. SPURGEON ON "GIVING"

"Ye looked for much, and, lo, it came to little; and when ye brought it home I did blow upon it. Why? said the Lord of Hosts. Because of mine house that is waste, and ye run every man unto his own house" *(Hag. 1:9)*.

Churlish souls stint their contributions to the ministry and missionary operations, and call such saving good economy; little do they dream that they are thus impoverishing themselves. Their excuse is that they must care for their own families, and they forget that to neglect the house of God is the sure way to bring ruin upon their own houses. Our God has a method in providence by which He can succeed our endeavors beyond all expectations, or can defeat our plans to our confusion and dismay; by a turn of His hand He can steer our vessel in a profitable channel, or run it aground in poverty and bankruptcy. It is the teaching of the Scripture that the Lord enriches the liberal and leaves the miserly to find out that withholding tendeth to poverty. In a very wide sphere of observation I have noticed that the most generous Christians of my acquaintance have been always the most happy, and almost invariably the most prosperous. I have seen the liberal giver rise to wealth of which he had never dreamed, and I have as often seen the mean, ungenerous churl descend to poverty by the very parsimony by which he thought to rise. Men trust good stewards with larger and larger sums, and so it is frequently with the Lord; He gives by cartloads to those who give by bushels. Where wealth is not bestowed the Lord makes the little much by the contentment which the sanctified heart feels in a portion of which the tithe has been dedicated to the Lord. Selfishness looks first at home, but Godliness seeks first the Kingdom of God and His righteousness, yet in the long run selfishness is loss and Godliness is great gain. It needs faith to act towards our God with an open hand, but surely He deserves it of us; and all that we can do is a very poor acknowledgment of our amazing indebtedness to His goodness.—*(Extract from Sermon)*.

—*From "Christian Courier"*.

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## WONDROUS GRACE

MRS. R. E. PRENTICE

Oh, wondrous Grace!
How could it be
That Jesus died on Calvary
That I from sin should be set free?
Oh, wondrous grace!
Oh, wondrous grace!

He gave His life so full, so free,
That I might live eternally,
Oh, yes, He suffered there for **me,**
On the cruel Cross of Calvary!

Oh, wondrous grace!
To all is free,
Who see Him there on Calvary
And accept His Blood to set them free
Oh, wondrous grace!
Oh, wondrous grace!
*Ashtabula, Ohio*

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Take away the honest, hearty belief that without Christ souls are lost, and you have broken the main-spring of evangelistic activity, paralyzed the nerves both of sensation and motion.

When God gives a command, the command is the pledge of power to fulfill it.—*Arthur T. Pierson.*

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## THE DIVINE CALL FOR HELP

*(Continued from page 1.)*

cannot rest and until they stir you to hearty and sympathetic prayer and action. And then, besides, think of the fact that they are passing out into eternity one by one!

"They're passing one by one away,
In Christless guilt and gloom.
Without one ray of hope and light,
With future dark as endless night,
They're passing to their doom".
"Oh, child of God, what will you say,
When in the awful judgment day
They charge you with their doom"?

How few of the Lord's people seem to have an ear to the call and cry of the lost! They are all wrapped up in worldly interests, absorbed and engrossed in the things of self and the world, and have their ears dulled by the noise of business and the clatter of present-day commercial prosperity. Oh, Lord, open our eyes that we may see the vision of the deep need of a lost world, and our ears, that we may hear the cries of those who feel their need of Him. But, O Lord, also open our hearts that we may be ready to respond to the need of the lost, so that we may be led to more earnest prayer and more sacrificial giving in order that their need may be met.

# Missionary Department

## GENTILE SECTION

### A SPECIAL REQUEST

We desire to call the prayerful attention of the readers of **"The European Harvest Field"** to three of our tried workers who labor under the oversight and co-operation of the Russia Evangelization Society in Central and Eastern Europe.

We refer to A. Dobrinin, with headquarters in Finland, where he has long labored with the Russian refugees. His survey through Esthonia and Latvia last year has opened many doors in these countries, and these opportunities for preaching the Gospel should be made the most of this year.

The second worker is Rev. Charles Lukesh, a splendid Soldier of the Cross, who stands almost alone in a great needy field. Our prayers and sympathetic co-operation are sorely needed by this unselfish preacher and personal worker as he speaks in no uncertain voice to his own people.

Rev. Paul L. Mishkoff, a typical Moody Bible Institute graduate, with his seven workers, Bible depot, reading room, etc., in needy Bulgaria must have our active co-operation and help for his Gospel preaching, Sunday Schools and Bible distribution, no less than for the splendid relief work being done among the refugees.

It requires $500 a month, or $6000 a year, to take care of these workers and their labors before we can think of adding to the number or increasing the testimony. This is a definite call for prayer.

We repeat what we have said before, that Central and Eastern Europe are strategic centers for Gospel work at this time. Europe is like a seething caldron in a social, economic and political way. Vast numbers of refugees, homeless and helpless, stretch out their hands for sympathy and help. The doors are wide open for the Gospel; the coming of the Lord draweth nigh, and the time is short. What we do must be done speedily.

Will not our friends take this great need upon their hearts for special continued prayerful intercession, that these workers may be spiritually strengthened by our Father to work in revival power in their own home fields; also that gifts may flow into the Treasury consecrated by the prayers of the givers, and that the financial needs of the workers may be promptly met each month.

Gifts for the work should be designated as being for the field where these workers are located, and may be sent through the **Russia Evangelization Society, 809 Schaff Building, 1505 Race Street, Philadelphia, Pa.** *(Signed)* O. R. PALMER, *Chairman, American-European Fellowship.*

### NEWS ITEMS

We know the Readers of the "European Harvest Field" will be interested to see how God is stirring up an interest in the evangelization of Jews and Gentiles in Poland and Russia. We give some excerpts from letters recently received.

Parys, O. S. F., South Africa.

DEAR MR. PALMER:

I am enclosing a Money Order to go towards the Radost Bible School. Thank you so much for sending the paper, I have enjoyed it and praise the Lord for all He has done in Russia and the other countries of Europe. I feel I would like to have a little part in the work. It is wonderful how God is working, and in spite of hard conditions is calling out His Bride from all countries and nations. *(Signed)* BLANCHE L. MAGNIN.

Mwanza, Tanganyika Territory,
East Africa.
January 20, 1926.

DEAR MR. PALMER:

Herewith you will find a London Draft in your favor for Seven Pound Sterling. This amount is a Christmas gift from Kijuma Church, Nera, and we desire the money to be used in the distribution of Bibles among the Russian people. The Natives gave Shilling 115, and the white workers shilling 27/50. The Natives will certainly appreciate a personal letter from you in acknowledgment of this Christmas gift and when I receive it I will translate into Kishuma and read it to them at one of the Services.

It has been our custom for a number of years to hold a Christmas Day Service at which time the people bring their special offering for some Foreign Missionary Work.

About two weeks before Christmas I suggested that we send the Christmas offering to you for the work in Russia and they responded with this gift. *(Signed)* WILLIAM L. DOWNEY.

We also have letters to show how the money we sent for relief and Gospel work is appreciated:

Surzen i/Sa. bei Leipzig, Germany.

DEAR BROTHER IN THE LORD:

A week ago I received your kind love gift of $15.00. We rejoiced over it, especially my dear wife. Please accept our hearty thanks. It came at the right time when it was very cold and we had to sit around with cold feet. Our Lord was very mindful of us and sent help at the time most needed. On account of my long illness and our money losing value we became poor and our heart rejoices each time when we see how our faithful Lord and Saviour answers prayer. He never disappoints us and we will trust Him for the future. May our Lord bless you all for what you have done for us. We will daily commit ourselves and trust His unchanging grace and seek shelter under His precious Blood, then we are safe for time and eternity. *(Signed)* C. O. V.

**TYPICAL PICTURE OF RUSSIAN REFUGEE**

**A large portion of them live in thatched huts, seven and eight persons together. Unemployment and hunger oppress them severely. Relief funds urgently needed.**

Libenzell, Missionhaus,
Württemberg, Germany.

DEAR PASTOR PALMER:

Your letter with Money Order for $57.00 received and I was happy to send it to those suffering Christians in Russia. Our dear Lord and Saviour will reward the givers of that offering in His own time. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me (Jesus)".

I had a few laid off clothes and I tried to send a small package

by Parcel Post in Walga, Russia where they are dressed in rags falling apart. Those dear ones have written and told me they were not able to wash their clothes any more for they had nothing else to put on. Day before yesterday I received a letter from Russia telling me the following:

"The package arrived and we were called by the Soviet and they showed the clothes and told us that the package cost 226 rubles and 52 kopeken and as we had no money the package was not given to us and the Soviet will send it back again. We were glad when we saw the clothes, but when we found they would not give them to us we went home with a heavy heart.

"We have had so much rain the potatoes were ruined and I have much fear not being able to earn much in helping the farmer. We have a blind sister and a sick mother to take care of, but we will be glad and rejoice that we belong to Jesus. We remember daily those who have sent us help and we are asking the Lord Jesus to be your reward. If that package comes back in your hands will you please sell what is in there and send us the money so that we can buy bread".

Is it not heart-breaking, they have almost no clothes to put on and the snow and rain comes through the coach where they are living. My heart is almost bleeding when I read their letters and yet I am almost helpless to deliver them. My heart often cries out, "Come, Lord Jesus, come quickly"! I will have the money changed into Russian coin and send it to these dear ones immediately.

*(Signed)* CHAROLOTTE HOFF.

Raschan, Erzgeb, Germany.

DEAR PASTOR PALMER:

On account of the awful war my family and I suffered a heavy loss. God helped me out through you when you sent me through the American Christian Relief $10.00. I assure you of our deep gratitude in the Name of our Saviour and God.

*Signed* P. W.

**TUBERCULOUS RUSSIAN REFUGEES WHO NEED CLOTHING, SHOES AND FUNDS FOR FOOD**

## THE BIBLE WORK IN BULGARIA

January 12, 1926.

Our Bible woman, Miss Ann Mishkova, writes from Sophia: "Once more we stand on the threshold of the New Year! May I greet you with a Happy New Year, wishing that God's blessing may abound more than ever before?

"Three months have elapsed since my last report of the work here. It is not that I have not what to tell you, but the difficulty is, I have not the time to sit down and write all that is done here in Sophia. Life is full as can be, from early morning till late in the evening, and then, when I come to my little room tired out, all I can do is to go to bed. Especially this last month, I've been doing so much visiting, so much talking, that I feel overtired, and yet when one sees the great need all around, and how people are asking us to visit them, it is only my privilege to go and tell them about Jesus, our Lord and Saviour.

"I shall mention here only one or two cases of the many. In the furtherest end of Sophia, there is a district for the very poor people. The tram does not reach there, the streets are always very muddy and you have to look from time to time to see, whether you have not left your galoshes in the mud. There in a very small room lives an old woman with her only nephew, a boy of 15. The old woman's face is sweet, and she is always ready to see me, and her room is always open for me to have my meetings with the street children.

"In one corner of the room she has stored her coal for the winter, in the other corner is her bed—on the earthen floor there is a straw mat, where the children sit in a circle. There are about 20 children that come and sometimes more than that, and they are all waiting for me and as soon as they see me coming all run to meet me, saying: 'Oh, teacher, why didn't you come earlier, we have been waiting for you so long'—and that is only 2 o'clock in the afternoon.

"Every Thursday in that small room from 2:00 to 3:00 and sometimes till 6 o'clock we have a nice time. They have learned many Gospel stories and verses, and many songs. It is a sad story to tell you that most of them have lost their parents, some are living with their aunts, others with grandmothers and the rest come from very, very poor and miserable homes, if I may call them homes. My plan was to send you a picture of these children, but I have not been able to do it. Next time I shall try to send you the photo, also.

"They are getting very much excited about Christmas. I am teaching them Christmas songs, and verses from the Bible and we shall have a small Christmas party together, when I hope to give them small presents and some sweets, apples, etc. Every small thing is great for them. My heart aches to see them without shoes and stockings, no overcoats, and I have asked some friends of mine for old clothes.

"Through these little children, I have the chance to know the older ones. In my last meeting there were four mothers. I asked one of them, if she would allow me to have mother's meeting in her room. First she was not willing, but then her answer was: 'Yes'! I am so thankful to this old woman for her hospitality. Not every one will permit that, to open her only room for the street children. Almost each house of that neighborhood has its story. One has only to see it, then to realize how little we are doing for our Lord. Souls are perishing, not knowing at all about Jesus Christ, who gave His life to save them.

"Then another home is that of a blind woman, who, strange enough, has married and has a baby of her own. She is very keen to listen as I read the Gospel to her.

"Then, another time I was called in a home where a baby was born and there was no one to help the mother. There are different cases when a Bible woman is called to help, to encourage, etc.

"This gives you an idea of what I am doing here in Sophia—not mentioning with the Sunday School Classes, Y. W. C. A., Mother's meetings, visiting from house to house, etc. It is Jesus Christ whom we want to commend to these people here. It is quite easy to talk, it is easy to tell them about Jesus Christ, but it is infinitely more difficult to live out Christ before these miserable people in this part of the world, and it is the life that will tell, the life lived out in the strength of God and in the power of God, showing forth the love of God. Please, help me with your prayers; pray for the work here. Your co-worker in Christ Jesus,

A MISHKOVA".

Mrs. Tsve, Mechonova, our second Bible woman reports: "I have made 201 visitations, talking to 1,697 persons during December. Twelve mother's meetings were held with great success in different places. One hundred eighty-seven women were present. Three hundred twenty-four children attended my Sunday School and four women were converted. I have visited the Hospital 12 times, where I always find people ready to listen to the Word of God. Eight Bibles, 4 hymn books, 20 Gospels, 129 Bible Pictures, and 200 tracts were sold and given away. I have helped two orphans with some

*(Please turn to page 15.)*

# Missionary Department

## JEWISH SECTION

### LETTERS FROM STUDENTS IN THE RADOST BIBLE SCHOOL

**From among the letters written to Mr. Henry Hellyer, Director of the Christian Testimony to Jews, by the students in the Radost Bible School, we print the two following. The letters were written in English by the students, and we print them exactly as they wrote them in order that our readers may see what a splendid hold they have on the English language. They also portray, at least in a measure, the spirit and purpose with which the students are possessed. We trust our readers may be led to pray very definitely and very earnestly for the School, the teachers and the students.—** *Editor.*

December 25, 1925.

HONORABLE BROTHER HELLYER:

Grace and peace be unto you from God our Father and the Lord Jesus Christ!

It was three months ago when you came to Poland about the Bible School. Then, at that time when you were burdened with such a great affair, I ventured to take from you a little time for my individual needs. I had the honor to speak with you twice, in Warsaw and in Radost.

ENTRANCE TO RADOST BIBLE SCHOOL

However, what induces me to write to you this letter?—gratitude. I am not able to declare to you my thanks in words, for this, as yet is too little for the human tongue. I firmly believe that for you is waiting a great reward in Heaven. You will be among those which will deserve to wear a crown on their head.

O, yes! Great is your service because the building is built out. You laid the foundation and our precious Brother Gitlin, and the other teachers are building upon it. This you can judge even only by the English language. We studied only six weeks and much succeeded. I, for instance, teach already the elements of English language to a class of Jewish young people in Warsaw. If God will continue to bless us, as up to this time He did, we shall begin to study all our Bible subjects in English. Is it not wonderful?

Now, I finish my letter with a wish. May God bless also your work in America.

"To the only wise God, our Saviour be glory and power, both now and forever. Amen".

Your least brother in our Messiah,
(Signed) ERNEST RECHT.
Phil. 3:13, 14.

December 24, 1925.

MY BELOVED BROTHER HELLYER:

Grace and peace be with you from the Lord. Amen! You surely remember me from the little village Alexandrow, where I dwelt with Brother Gitlin, and we spoke about the Word of God,—where we read that we must become a little child.

Now I desire to have the honor to write you my experience of the words which you said to me, "God can do wonderful things in us and through us when we let Him lead us". Every day I am learning more of this truth. I remember that you said to me, "Before we can be a child, we must be born", and just today I was reminded of your words. And it is very clear to me that I must be well born and my life must grow deeper into Christ.

I am glad to tell you that I am ready as soon as possible to be baptized not only by water, but by the Holy Spirit. I ask that you pray for me that I shall have favor in the eyes of God, that I may be an example before all the world like the great holy child of God, Samuel Morris.

I thank you from the depths of my heart for your interest in this School. I am very glad that I can be here and walk in the Spirit with God's children.

I wish you God's blessing in all things, Amen!

From just a little child of God.
(Signed) MOSES SHIFF.
Ps. 62:2.

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### THE ROMANCE OF POLAND

BY SHMUEL

Israel is God's barometer. Empires and kingdoms figure in the historical or prophetic Books of the Bible in so far as they come into contact or conflict with the Jewish race. When kind to the Jews they prosper; inimical, they are humbled and vanish from the scene. Three times in their long history God's ancient people sojourned in other lands. In Egypt, in Babylon and in "the land of the North and in the coasts of the earth". Egypt welcomed them with kindness, and the land prospered. Then followed cruelty, and Egypt was crushed and humbled. Babylon treated them with cruelty, and the tyrants were wiped out. The condition of countries in Europe that are anti-Semitic should be studied by Bible students. History repeats itself.

#### A LAND OF ROMANCE

Poland may well be called the land of romance. The Poles are idealists and dreamers. They were already cultured and Christianized when many of their neighbors were still pagans. On more than one occasion they acted as a bulwark against the barbarism of Pagan Tartars or Moslem Turks in their incursions westward. Indeed, is it not due to their recent attack upon the Bolsheviks, that that latest scourge of modern times has not overrun Central Europe? The Poles are a brave people, passionately fond of their country, artists by nature and intensely musical. While there exists a number of Evangelical Christians, the majority are Roman Catholics.

#### A THOUSAND YEARS AGO

In A. D. 960 the first prince Miecisles was baptized. In his son's reign, a synagogue was built, showing that thus early Jews had already found their way into Poland, though not in large numbers. These probably came eastward from South Russia. During the Crusades numbers of Jews who had lived in Germany and Western Europe fled to Poland. The Crusaders during their march along

the Rhine determined to practice their swords on the Christless Jews in Europe, ere they used them on Pagan Saracens in Palestine. This caused the Jews once again to wander, and hearing that Poland possessed tolerant rulers, numbers settled there. Casimir the Great (1340) was particularly favorable, and invited Jews into his kingdom, promising them many privileges and perfect freedom. It is said that his interest in the Jews was due to his love for a Jewess named Esther,—whatever the reasons, he and some of his successors kept their promise, and the Jews soon rose to positions of great importance. They possessed the privilege of wearing a dagger—a token of rank, equivalent to that of knighthood. Under such conditions it was not surprising that the Jews moved eastward, and particularly from Germany, crossing over in large numbers to Poland. This accounts for the fact that the Yiddish spoken by the Jews in Eastern Europe has as its foundation the German spoken over 400 years ago.

### THE GOLDEN AGE

The days when Poland's treatment of the Jews was most generous proved to be the golden age of that country. Her power and influence over her neighbors in every quarter was at its greatest. Even her rivals had to respect her. Wealth poured into her treasuries, learning was encouraged, and Universities sprang up in all her great cities. True is the Word of God concerning men's treatment of Abraham's seed—"I will bless him that blesseth thee". Poland gave the homeless Jews an asylum, and that country prospered greatly.

### DARK CLOUDS APPEAR

As in other lands, the influence of the Roman Church in Poland increased, and with it came oppression to the Jews. The Polish kings and princes still continued to protect them, and refused to curtail their liberties. But the time came when Rome dominated the State, and religious hatred took the place of tolerance and good-will. In order to enforce their policy of Jew-hatred, the usual stories were promulgated of ritual murders and a sacrilegious stealing of the host from churches, and desecrating it. Jews were seized in large numbers, and met with cruel torture and death. From the thirteenth century onwards they were exposed to bitter hatred and terrible suffering. One by one they lost their privileges and rights, and were treated as outcasts. But Poland was now to realize the further truth of God's promise to Abraham: "I will curse him that curseth thee". Three young nations, near neighbors of Poland, were dreaming dreams of conquest and power; they were Prussia, Austria, and Russia. They cast covetous eyes upon wealthy and flourishing Poland. For many a long year the Poles fought with grim courage, now warding off one of these aggressors, then another. But, as with the Jews who forgot their God and were given over to their enemies Assyria and Babylon, so poor Poland, suffering one defeat after another, was at last conquered.

BARN AT RADOST BIBLE SCHOOL IN WHICH SOME OF THE STUDENTS ARE LIVING FOR LACK OF SPACE

### A MUTILATED POLAND

The country, torn in pieces, was divided between the aggressors, Russia receiving the lion share. In the year 1795 Poland was blotted out from the map of Europe. Prussia sought to Prussianize her. Poles, Russia to Russianise hers, and they were exposed to the same cruelties which they had inflicted upon the hapless Jews. They are forbidden to speak their own language or to teach it to their children. The officials of the conquerors were sent to rule, and they did so with heartless cruelty. The best feelings of a patriotic people were trodden under foot. There were several attempts made at rebellion, but they all failed, and the results were more bitter bondage. As the Jews had sat by the waters of Babylon and wept, so Poles migrated, and sat by strange waters in many a land. Their music is pathetic. Who, listening to Chopin's music, does not realize that his soul is in grief as he sits by the waters of the Seine. If they had but known the things which belonged to their peace! And yet the fire of patriotism never waned. One of their mottoes was: "No, Poland is not dead".

### AND THE POLISH JEWS

Also found themselves dismembered and divided into the three nationalities of the conquerors, who were also Jew haters. Every persecution embittered them only the more against the Christianity of their persecutors, and they found their consolation in plunging into Rabbinic literature, and pouring into the intricacies of the Talmud. Great Jewish scholars have come from Poland whose writings are highly prized in the Jewish world. Christian persecution drove the Jews away from Christ, and stereotyped the prejudices of the Jews against Him who is the Son of David. It should also be added that the bulk of the Polish Jews found themselves in Russia or Austria, and were soon scattered in most provinces and cities.

### THEN CAME ANOTHER TREK

In the year 1880 the Czar of Russia, Alexander III., signed a ukase compelling the Jews to reside within a restricted area of the Empire, called the Jewish Pale of Settlement. Very curiously, the district mapped out consisted practically of the greater part of the old Polish Kingdom. So once again the trek began, and the Jews, often raided by the police in the dead of night, were ordered to leave at a moment's notice. They could not sell their furniture nor collect their debts, and had to leave all behind. The Pale was soon congested with destitute and starving Jews, adding only misery to those poor ones who had been living there before. Warning voices were raised against Russia by such prophets as Tolstoi; the historian, Mommsen, warned them that their policy of persecution would lead to the suicide of Russia. Voices were equally raised against the Jew-hatred in Germany and Austria, but without effect.—**"and there was no remedy".** The great war came, and the three most powerful Empires fell with a crash that shook the world; and the three dismembered parts of Poland are once again united, and free from all foreign rule and opposition.

### FREEDOM ONCE MORE

Poland is once more building her home, and striving hard to repair the damage caused, not only by the war, but by three powers who, for over 120 years, ruled her with a rod of iron. **And the Jewish Pale of Settlement marked out by Russia is almost entirely in the new State of Poland.** And what will she do with her Jews? History should be her guide. Her golden days were the days of kindness and freedom for her Jewish fellow-citizens. **Her days of anguish** and sorrow followed hard upon her infliction of anguish and sorrow upon God's Ancient People. She has seen her three greatest enemies, anti-Polish and anti-Jewish, crushed and humbled. How will Poland treat her Jews?

### HOW PROPHECY IS BEING FULFILLED

The following points should be noted:—

(i). It was foretold: "I will bring them from the **North Country**

and gather them from the coasts of the earth" *(Jer. 31:8)*. About two-thirds of the Jews of the world are in the "North Country", and the rest are scattered on the coasts of the earth.

(ii). It was foretold that they would "flee from the land of the North" *(Zech. 2:6)*. Persecution is causing them to flee from the land of the North, but while from other lands they are also returning to Palestine, **they are not fleeing!**

(iii). It was foretold: "And I will cause them to return to the land that I gave to their fathers". And they are returning to Palestine; no tempting offers to settle elsewhere succeeds. The late Baron Hirsch bequeathed millions to establish a home for the fleeing ones in the Argentine, good land in East Africa was generously offered to them, but declined. Attempts are being made by secret intrigue and daring opposition to keep them out of Palestine. But the tempting offers to settle elsewhere, and the inveterate opposition to keep them out of Palestine are equally ineffective: "I will cause them to return to the land that I gave to their fathers". God's Word is being fulfilled. His Word stands. "For the mountains shall depart and the hills shall be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the Lord".—*Immanuel's Witness.*

## RECENT EXPERIENCES WITH JEWS IN MY PATH

By Joseph S. Flacks

By request, I pass on to the readers of the "Jewish Era" some experiences with my "Brethren-after-the-flesh" as they crossed my path in two Ohio towns. Two are criminals and in jail and two are Commercial men and very respectable "Gentlemen".

Of the two in jail I would be ashamed to tell if it were not that the Christian public needs to know the state of the Jew and his supreme need; that Christians may be stirred in soul to "Pray for the peace of Jerusalem" and to take the message of life, light and liberty by Jesus Christ to the misunderstood and neglected sons of Abraham and brethren of the Lord Jesus Christ after the flesh.

One of the two boasted to me of his achievement saying, "this is my 26th arrest for selling 'Shnaps'-Liquor". He also bragged of the bravery of his wife who has experienced four arrests for the same offence. When I asked him if he was not ashamed of the criminal brand upon him and his wife, he replied, "this is America and you got to make money or you are no good, and 'everybody is doing it' and it is no shame: for the Americans (Natives) don't want that Law".

The other, a younger man, seemed very humbled in his situation, really penitent of his crime which was evidently a first offence—robbing a Post Office in a small town with several "American **Christain**" boys as he put it. This young man paid close attention to the Gospel as it was my privilege to preach in that jail on two consecutive Sundays and was in perfect accord with me as to his need of a life outside of his old and own self. Pray for this young man whom we will call G. and who is to continue in prison until about the middle of January.

Of the other two I have in mind I may speak with pride if I were to speak as a Jew; but with deep pity as I think of them as a "Born-again" Jew. One of these is in the rank of the so-called "Reformed" branch of my people and is highly regarded as an upright business man and brilliant gentleman. He is honored by his Christian neighbors, being looked upon as authority on religious matters, frequently invited to preach to Evangelical Congregations in his own town and outside; not infrequently called upon to address Ministerial Unions in his own town and outside and highly complimented for his scholarly presentation of his subject and for his liberality of attitude toward Jesus. This good man received me as a gentleman indeed and I enjoyed meeting and conversing with him. But my heart went out for him and for the blinded Christians (?) whom, as a blind leader, he was leading—the blind not knowing the end of the road—the ditch for which they are headed. This man, by the way, has served about ten years as Reformed Rabbi in three charges, being a graduate of the Cincinnati Rabbinic Seminary.

The other of this, the second pair, is also a business man in the same town, but of the "Orthodox" wing of the people. He has a **zeal** for God but not according to **knowledge**. While in his store, we talked of the "Halutzim"—Pioneers in Palestine—and he showed me pictures of young women and young men working in the fields of the land and called attention to the fulfillment of Prophecy which tells that "The Desert shall blossom like a Rose", and said, with heart overflowing with joy, "It's here! It's here"! I asked him what he meant, or "what's here"? to which he replied, "the **fulfillment** of what the Prophets foretold". I called his attention to the Person, the "Messiah" who must come and who will bring in the **full-fillment** of the Prophets: told him that the "coming One" has shown us long ago that Moses in the Law and the Prophets wrote of Him.

An interesting period of discussion of vital things ensued between him and the writer, with his dear wife as a silent but very diligent listener, until I had to break the conversation to preach at a noonday meeting in a Factory to the "Other Sheep".

Summing up these experiences this is the total of it: **Every Jew needs Jesus.** The "out-law" in Israel needs Him as the criminal who was crucified by His side, that he may be with Him. The lawful, the good, the scholarly, the honored, orthodox or otherwise, like Nicodemus of old, "Must be **born again**", if he is to see or enter into the Kingdom of God. God is willing to save; Jesus the Christ died for their sins; but "Whom shall I send and who will go for Us"? is still the question of the God of Isaiah. The Holy Spirit asks, "How shall they believe on Him of whom they have not heard; how shall they hear without a preacher; and, how shall they preach unless they be sent"? What can you do, dear reader? Can you go and Preach or can you send, which? Answer Him who speaks from Heaven.—*The Jewish Era.*

## WOULD YOU LIKE TO BE A JEW?*

By Rev. J. Chalmers-Lyon

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" *(Rom. 10:1)*.

I trust that this address will give me the opportunity of saying some things which, please God, may help to dispel a few of the misconceptions and misgivings that are so commonly in the minds of Christian people whenever missions—and especially Jewish missions—happen to be mentioned.

### WHY SHOULD WE TRY TO CONVERT THE JEWS?

"They believe in the same God as we do". "They don't want us". "What right have we to interfere with another man's religion"? These are old, old questions. They come echoing down the ages since those days when the pagan people of Thessalonica asked what right certain others had to go about turning the world upside down! And even earlier still, the Jews had asked Him who is the greatest of all Jews:—"Tell us by what right You do these things, and who gave You that right"?

### NO CONSTRAINT BUT LOVE

Our Lord said:—"Compel them to come in". The only compulsion He permits is LOVE, that compelling force that drew Him from Heaven, and from the glory which He had with the Father before the world was, into a world of sin, and even up to the Cross itself, for the salvation of us sinners. And it is the Love of Christ which constraineth us to tell the story both to Jew and Gentile, whether they will hear or will forbear.

### WOULD YOU LIKE TO BE A JEW?

Would Moses and the Prophets be enough for YOU my fellow-Christian? How would you like to be a Jew yourself? I am not thinking now of any social stigma which might be incurred. But would YOU be willing to do without the Lord Jesus and all that He stands for? Put yourself in the Jew's position. What have you then?

### WHAT THE JEW HAS

(*a*) You have indeed the wonderful Old Testament. But it is full of symbols without any explanation; types without any antitype; shadows without any substance; promises and prophecies of a Redeemer, without any fulfilment. The Book is unfinished, on the face of it, unfinished and preparatory only. And as well as the Old Testament (*b*) you have the Talmud which is supposed to explain and expound the Scriptures, but which only adds to your burdens and perplexities. The Talmud is the enormous body of oral law reduced to writing. What are its contents? Let a distinguished Jew reply:—

†"**The Talmud contains a prodigious mass of contradictory opinions;** an infinite number of casuistical cases; a logic of scholastic theology; some recondite wisdom and much rambling dotage; many puerile tales and Oriental fancies; ethics and sophisms; reasonings and unreasonings; subtle solutions; maxims and riddles". Thus

*Notes of a sermon delivered at Trinity Church, Hampstead, London. Not revised by speaker,

†Many have asked for facts regarding the Talmud, and we trust that these may prove useful.

wrote Disraeli in his "Genius of Judaism". Well has the Talmud been described in its own pages as "The grave of Moses", for Moses and the Prophets are buried under this "prodigious mass", full of human interest, but wholly empty of Divine Authority and saving power. (c) Then too, you have a Day of Atonement, but no altar and no sacrifice, though the Old Testament declares that "without shedding of blood is no remission of sins". How can you be assured of forgiveness apart from Him who **"speaks peace by the** Blood of His Cross"?

### WHAT THE JEW HAS NOT

He has no Christmas Day with its "glad tidings" of the Incarnation, no Good Friday to tell of the one sufficient Sacrifice; no Easter Day to tell of that Sacrifice as accepted with God—for the Resurrection is God's seal,—God's "Amen" to the Atoning work of the Son of God,—no Whit-Sunday to remind you of the descent and outpouring of the Holy Spirit of promise. In your Old Testament all these things so unspeakably precious, are promised and foreshadowed, but without the New Testament there is not a whisper of their fulfilment. The Old Testament is confessedly unfinished. But the New Testament, throughout its evangelic pages echoes and re-echoes the triumphant "Tetelestai"! of the dying Redeemer, "It is finished"! and assures your heart before God that:—

"Love's Redeeming work is done,
Fought the fight the battle's won".

But if you are a Jew you belong to a nation in eclipse; a nation under a shadow; a homeless nation; at present a hopelessly divided nation; a problem to everybody, a problem to themselves. **And yet as a nation they should have a primal claim upon the interest and affection of all Christian people.** Why? Because **we owe the Scriptures to them.** We are often told that the Jew had a genius for religion. I never could believe that. The Old Testament, if it tells us anything, tells us that the Jew had a perfect genius, like the rest of our fallen race, for getting hold of the wrong sort of religion. And he has that still.

**It is one of the glories of the Jewish race that "to them were committed the oracles of God".** They gave us, under God, our monotheistic faith, and preserved for us the inspired word of the Old Testament.

We remember with adoring gratitude that when God made Himself known in His Incarnate Son **He came of the seed of Abraham according to the flesh.** Ah, don't let us forget that. Let it make us more kindly disposed to all Jews, and more truly interested in their welfare. For it is an extraordinary thing that in so many quarters it seems to be regarded as an established principle, first, that whatever a Jew does is bound to be wrong just because he is a Jew; and second, wherever a Jew happens to be he has no right to be there. If he opens a shop his presence is resented by other shop-keepers. If he takes a house near us he is not wanted, and we don't call on him. If he retires from business he is obviously a profiteer. If he goes into finance he is a Shylock. If he engages in politics it is from the basest of motives. If he comes to England to-day he is turned back. If he goes to Palestine, he is trying to grab the land from the poor native Arabs. "What do these Hebrews here"? Poor Jew!

"Tribe of the wandering foot and weary breast". No wonder he is

### A PUZZLE TO HIMSELF

I don't wonder that so many of them have no sort of acquaintance with their own Old Testament, so overlaid is it with the perplexities and puerilities of Talmudism. I don't wonder so many Jews are frankly Agnostic. So-called "Christianity" has done little for them save to persecute and expose them to cruelty, ridicule and contempt. **The first duty of the Christian Church is to put herself right with the Jew, to express her sorrow and shame at the wrongs that have been done him** ostensibly by followers of the Church's King. And we must begin to show him a true Christian spirit, and what Christianity really is, and who and what Christ our Lord really is. "For He is altogether lovely". "He is God manifest in the flesh", and "He is the Propitiation for our sins, and not for ours only, but also for the sins of the whole world". In short, **Jesus is God's** last Word to the whole human race, and the only Saviour we know anything about. And the Jew needs this Saviour as much as you and I do. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved". Like the rest of us **the Jew needs to be saved.** Saved from the guilt and power of sin; saved from the hopelessness alike of Materialism, Agnosticism and Atheism; saved from the age-long futile efforts to "establish their own righteousness". That is why we preach Christ to the Jew. And also because we have Christ's own definite command:—"Go ye, and make disciples of all nations * * **beginning at Jerusalem".** Beloved fellow-believer, the Gospel of God in Jesus Christ is not only the greatest blessing we possess. It is also

### A SACRED STEWARDSHIP

It is entrusted to us that it may be offered to "every creature". "You are quite right", said a distinguished Jew to me not long ago, **"Christianity is a missionary religion, or it is nothing".** It was an unexpected testimony, and absolutely true.

The Jew does no missionary work at present. But he will one day. **God has not finished with His ancient people yet.** It is not for nothing that they have been so miraculously preserved from assimilation and annihilation. Nations far greater than they, numerically and geographically speaking, have vanished from the earth. Where, for example, are the Hittites, whose mighty empire once stretched from Asia Minor to the borders of Persia? They are lost, language lost, history lost, literature lost, their few surviving rock inscriptions still undeciphered. But the Jew abides. **His** literature and **his** sad history are more familiar than those of any nation on earth, and **his** ancient language has in our own day revived in notable fashion. During the last few days I have read and re-read those three great chapters, Romans 9; 10 and 11. **But** even had these never been penned, **the thought must be present to every intelligent Christian that the Jew has been preserved for some great purpose of God.** And Paul hints that that purpose is a wonderful world-wide missionary one which shall bring undreamed of blessing to the whole Gentile world. When Zion's time of favor comes, when they in penitence "look on Him whom they pierced", then, "all Israel shall be saved", and

SAVED TO SERVE.—*Life and Liberty.*

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## EVANGELIZE

By Calvary's bleeding sacrifice;
By the brevity of time;
By the whiteness of the fields;
By the urgency of the message;
By the vastness of the need;
By the agonized cry of perishing millions;
Evangelize!—*Anonymous.*

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# GENTILE SECTION CONTINUED

## THE BIBLE WORK IN BULGARIA

*(Continued from page 11.)*

money. Pray for me and for the people to whom I have spoken about Christ Jesus".

Mrs. Milka Cherepova, our third Bible woman reports: "I have visited 62 homes, speaking to 208 persons about their salvation. Seven Mothers' meetings were held, 85 women attended. Twenty-two women attended my Sunday School. I have helped 8 poor families with milk, bread, meat, butter, medicine and clothing. I need your prayers in this blessed work for the Lord".

Let me remind you that only $15.00 per month will keep one Bible woman in the field. We have sent them to work full of faith and hope that our Lord will supply the necessary means for their support. Will you have a share in this great Bible work in this dark part of the old world? This work is now more needed than before. This personal visitation to the women in the homes is bearing fruit. We have two more Bible women available, and the cost is only $15.00 per month. More help will be needed for the expense of carrying on the work, which is meeting with a gratifying response among the people. The importance of our Bible Hall in Philippople cannot be over-estimated. An old teacher of the National School said: "It is as a lighthouse on the path of youth amidst the moral disorderliness of life". Forty dollars monthly is needed to support this great work.

Will you come to our assistance by prayer and every other possible way?

Yours in His Love and blessed service,
PAUL L. MISHKOFF.

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We have no fires of martyrdom now to test our fidelity to Jesus Christ; but we are not left without a test. God is testing us continually as to the measure of our faith, love, and devotedness to His Son by the presence of one thousand millions in a world without Christ. It is a tremendous test; so real, so practical! Gifts that cost us no personal self-denial are no proof of devotedness.

—*Mrs. Gratton Guinness.*